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WEEKLY REVIEW.

—We are startled by the announcement that an attack has been made upon the life of Her Majesty Queen Victoria, by a mad Fenian. A kind Providence watched over her and preserved her.

—From an account of the trial of Shere Ali published by a contemporary, we learn that after sentence of death had been passed, the prisoner said:

"It is a small matter. I will speak out on the day I am to be hanged. If I said anything now, you might think I was trying to save my life. *Whoever is killed is killed by the order of God,* and God knows the man who struck the blow in this case. If the Judge should not be present when I am taken out to be hanged, I will make my statement to the officer present, and he will put it down in writing, I will not say anything to you now."

We have heard a Brahmin murderer use the words we have italicized above. This doctrine of fate is believed extensively in this country, and under the influence of it men go forward in all manner of iniquity, persuading themselves that God is with them and they are not responsible. We see here of what unspeakable importance doctrine is.

—Tuesday, the 27th *ultimo*, was very generally observed as a day of thanksgiving for the restoration of the health of the Prince of Wales, in Bombay, as elsewhere. The Honourable Mr. Sassoon made it the occasion of adding Rs. 50,000 to his former contribution of one lakh for the Elphinstone High School's new buildings.

—How to reconcile the poor with their lot, is a great problem with politicians. A M. Feydeau professes to have solved the problem. He comes forward in a Paris paper in support of the proposition to re-establish public gaming tables in France, on the ground that it will make the poor content with their lot! That is to say, the vague hope that by a run of luck he may some day become rich, though he every day becomes poorer and knows perfectly well that such a run of luck will only come to one in a thousand, this gossamer hope will make the poor man content with his condition. Nothing, however, is such a fruitful cause of suicide as gambling. It is affirmed that there will be no difficulty in paying off the German indemnity, if public gaming is allowed in France. Just in the degree in which gambling is countenanced, is a blow dealt by the state against legitimate commerce. No more direct means of impoverishing a people, except indeed the general licensing of grog-shops, has ever been found than this which is now proposed in France. One happy result of the unification of Germany, is that the licensed gambling in the petty Principalities is to be stopped.

—The Annual Meeting of the Bombay Tract and Book Society was held on Monday last in the Bible Society's room. Colonel Annesley presided. The Report was read by the Secretary, and its adoption was moved by the Rev. T. K. Weatherhead and seconded by the Rev. J. Small. Addresses were also made by Captain Oldham, Rev. E. Edwards, Rev. C. Harding, and H. Webb, Esq. We hope to notice the Report when we see it in print.

Our readers will have learnt, from some correspondence that has appeared in our columns, that we are to have a Methodist Church in Bombay. The wonder is that we should have been so long without one. There have been Methodist and Baptist churches in Madras and Calcutta for a generation or two; but it is only within a few years that a Baptist Church has been formed here, and now a Methodist Church has been formed. We have no objection to the formation of churches representing evangelical denominations, provided the churches thus formed walk in love with their brethren of other denominations, and it is very certain that long established churches, animated by the Spirit of Christ, and maintaining the pure and faithful preaching of the Gospel, have nothing to apprehend from the formation of such. As it is with individual Christians, so it is with churches, there is reciprocity and community of blessing: 'Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.'

Nothing was further from the Rev. Mr. Taylor's thought on coming to Bombay than to form a Methodist church here. His published books show how he has been engaged in the last ten years, preaching the Gospel in foreign lands, working cheerfully in connection with churches of various denominations, and committing to the pastors of these the care of the converts granted by the blessing of God on his preaching. The writer of this was the first who invited Mr. Taylor to come to this Presidency, and the American Mission afterwards united in addressing a formal invitation to him to that effect. They who invited, and Mr. Taylor in accepting the invitation, supposed that there would be churches in Bombay besides the Mission churches that would be glad to have the benefit of his ministry. After Mr. Taylor had been preaching some time in Bombay, he preached on one Sunday evening in the Free Church, on the Esplanade, to a crowded audience, and while many were deeply impressed by the discourse, something in Mr. Taylor's manner or matter was displeasing to others, and two months went by without a repetition of the invitation. Meanwhile, Mr. Taylor preached in a Library, a theatre, in private houses, and in the Framjee Cowasjee Hall, the last obtained at considerable expense. Finally, a considerable number of those who regarded Mr. Taylor as the means of their conversion, united in requesting Mr. Taylor to officiate as their pastor. Mr. Taylor, in view of the singular way in which he had been led by the providence of God, came to the conclusion that it was his duty to accede to this request, and he accordingly on the 10th of February read the Rules of the Methodist Episcopal Church in the various Fellowship Bands that had been formed in Bombay. A letter from the minister of the Free Church, was on the following day, Sunday morning, the 11th, addressed to Mr. Taylor, offering the use of the Free Church *on week days,* but stating that the majority of the Kirk Session did not approve of Mr. Taylor's methods. Mr. Taylor has never been accustomed to prosecute his work in churches where he did not feel that he was in harmony with the office-bearers of the church, and the Pastor of the Free Church had previously been informed that Mr. Taylor would not accept of an offer thus conditioned and restricted. We are astonished therefore at the animadversions on Mr. Taylor that have appeared in the columns of our daily contemporaries. Here is a specimen:—

"It is now high time to protest against the spiritual assumption of Mr. Taylor and his sect. How do they know that their method is the method of the Spirit? They look into their self-consciousness and find it so; do they? But so may the members of other churches condemned by them for not joining in their peculiar work. Why are Mr. Boyd and his office-bearers to be precluded from claiming also divine guidance? We should all remember that in these days the claim to a monopoly of Spiritual guidance is easily made. The *reductio ad absurdum* is the best argument here. The Roman Catholics make it; the Ritualists make it; the American Jumpers make it; and so did Shere Ali at the Andamans. A little religious modesty might not be out of place among us. Many good men rejoiced in Mr. Taylor's work, as calculated to do good among *the less refined and more ignorant* of the population, but many, and among others the writer of this, sorrows to see the separation, bigotry, and self-righteousness which have heaped themselves on what might have been a blessing to Bombay."

This is signed *Crucifer,* and appears in the *Bombay Gazette.* The italics are ours. It is not necessary for us to make comment on the above. Perhaps, when a little time has gone by, some of the denouncers will be themselves astonished at the spirit into which they have been betrayed.

The Bombay Guardian.

SATURDAY, MARCH 2, 1872.

GOSPEL COMPULSION.

No one now-a-days thinks of denying the fact that the work accomplished by the agency of Whitefield, Wesley, and their associates in Great Britain a century ago, was a wonderful work of God. Ministers and laymen of all denominations unite in testifying to the great importance of their labours, and in acknowledging that England

ARCHIVE COPY BOMBAI

would be religiously far below what she now is, if these men had not embarked in the great crusade against formal and conventional religiousness. By the verdict of posterity it is made clear that these men were entitled to be received by all who professed to have at heart the interests of Christ's church, with cordial approbation. But what were the facts? These devoted men, endued with wisdom from on high, animated by the Spirit of their Master, and accompanied by testimonies of the divine favour in the conversion of thousands, were every where spoken against; ministers preached against them; the churches were shut against them; they were outlawed and given over to mob violence; and if the religious world of that day could have accomplished it, their work would have been stifled at the outset. Even good men were more repelled by what they called their excesses and extravagances, than they were attracted by their earnestness in preaching the Gospel of Christ. Nothing was further from Wesley's idea, up to an advanced period of his course, than to form a new denomination; his aim was simply to get souls saved, and built up in the faith and purity of the Gospel, and God was manifestly with him in this; but he was rigidly excluded from the churches of the Establishment, and even when thousands of converts stood with him, he was still kept out. Whitefield also participated in this non-recognition, though many nonconformist churches were gladly thrown open to him. Let us take note of this matter; it is most instructive. Our Lord pointed out a great inconsistency in the religious people of his day, who freely gave money for the embellishment of the tombs of the prophets at the same time that they made it manifest by their treatment of our Lord and his disciples, that they were kindred in spirit to the men that had stoned the prophets. And the elders of Jerusalem were less affected by the exhibition of divine power and mercy shown in opening the eyes of the blind, than by the circumstance that the exhibition took place on the Sabbath day; this was their justification for not recognizing Christ. Naaman the leper was very nearly losing all the fruit of his long journey, because the prophet's *mode* was something different from what he had calculated on. It is very possible for the church to get so wedded to certain ways, to a particular groove, to a rubric of conventional usages, that any departure from these seems like an attack upon the very essence of religion, and all fly to arms as though everything were at stake; while, at the same time, it may be abundantly manifest to all who candidly view the movement, that God is with it, blessing the new preaching to thousands of souls. Men cry out against the modes of procedure as irregular, and adjure those who are concerned in them, to lay aside these, and conform to the traditional modes and measures, or else be excommunicated; and in doing so simply show that they glorify measures (that is, their own) above the Gospel, and prefer religious usage to the salvation of souls.

We have referred to the Wesleys and Whitefield, but the same thing is illustrated in the case of almost every revival of religion, and every eminently successful evangelist. People are reading with great delight and admiration the memoirs of William Burns and Duncan Matheson, who would have stood aloof from these men had they commenced their aggressive work in their neighbourhood. The Presbytery of Aberdeen appointed a Committee to try Mr. Burns for his bold work in breaking down the barriers imposed by ecclesiastical propriety,* and though, after a lengthened examination, they honourably acquitted him, the questions addressed to him showed how very nearly the necessity of recognizing the glorious spiritual results, and the dread of recognizing unusual modes of procedure balanced each other. We have heard of a man's apologizing for not having saved another man whom he saw drowning, on the plea that he had never been introduced to him; but this were hardly more preposterous and certainly not more culpable, than for churches and ministers to look with philosophic coolness on the extraordinary efforts to save souls made by men like Matheson and Burns. The Apostle James tells us of some that need to be pulled out of the fire; such are very numerous in our days; and alas for us if our ideas of religious decorum hinder us not only from exercising this holy violence, but even from countenancing those who do.†

The things that chiefly give offence in all these revivals are these:

1. The claims of Christ upon all who profess to be his, are set forth in such fulness than many are made to feel that profession is not possession. Nominal Christians are unchristianized.

2. The line of demarcation between Christians and others, is made very clear and broad.

3. The necessity and possibility of being saved *now* are proclaimed with great distinctness; to-morrow is treated as an unknown element that cannot be brought into calculation; and the utmost possible pressure is brought to bear upon audiences, to induce the unsaved to submit and receive Christ then and there.

Paul speaks of himself as 'a minister to fulfil the word;' that is, fully to preach it. But fully to preach it, a man must be actuated by Christ's own love for souls, and that love will lead him to do all that in him lies, in order to induce men to be reconciled to God. There is a common adage, Strike while the iron is hot; the iron is malleable then; let it get cold and you have lost your opportunity. Where is the minister who has not found out by painful experience that impressions made while the word is preached, lose their strength just as the individual recedes from the place of preaching? The world without and its unfavourable associations begin immediately to chill the fervour enkindled by the truth; it is a very rare thing indeed for such impressions to retain their force. The heated iron is immediately set upon by the currents of air; everything around it is hostile to it, the moment the blows are intermitted; the caloric escapes by thousands of pores; and the metal gets cold naturally and by necessity. The Spirit of God acts on mind according to the laws of mind; presses the truth home to a conviction and to an immediate decision; and the preacher who is used by Him will be taught the necessity of doing all that in him lies, to secure immediate results. As a matter of simple fact, we find that God honours this kind of preaching; in the Acts of the Apostles we have a divine attestation of it; and it follows that it behoves us to guard against any such attachment to our own measures, forms and usages, as may hinder us from heartily sympathizing with a genuine work of God that makes light of these. 'One is our Master, even Christ,' and we must be very careful what laws of men, what laws of our church, we place on a level with his commandments.

* Speaking of a discourse delivered at Kilsyth in 1839, Mr. Burns says: "I was led to plead with the unconverted before me *instantly* to close with God's offer of mercy, and continued to do so until the power of the Lord's Spirit became so mighty upon their souls as to carry all before it, like the rushing mighty wind of Pentecost. At last their feelings became too strong for all ordinary restraints, and broke forth simultaneously in weeping and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God. The appearance from the pulpit gave me an awfully vivid picture of the state of the ungodly in the day of Christ's coming to judgment. Some were screaming out in agony; others fell as if they had been dead." This was in a Church! and it was the beginning of one of the greatest revivals Scotland ever had.

† "An occasional sermon in the open air, in Castle Street or at the foot of the Barrack Hill (Aberdeen) startled and scandalized a Christian community which has since seen the same self-denying service done with admiration."—*Memoir of Burns.*

CASTE AND THE CHURCH.

The author of an article published in *Fraser's Magazine* for December, entitled 'Wanted, a Religion for the Hindus,' asks 'Why do not missionaries let Caste alone?' The *Indian Observer* remarks upon this:

"If a Jew is converted, no one wants to prove his sincerity by asking him to partake of a dish of pork. Caste has in reality nothing whatever to do with religion or its observances. As a fact, caste exists much more in old writings than in the actual life of the present day. In the mediæval times caste prevailed in Europe quite as strongly as it does in India. The distinctions between nobles, citizens, and serfs were quite as marked as between the different Indian castes. *It* is only in India that Christianity is 'preached as something that is meant to tear the whole fabric of society to pieces.'"

Some weeks ago the *Indian Statesman* noticed the matter in these words:

"Without endorsing all that is here said, we may state our belief that the ground covered by the controversy requires to be gone over again, for the settlement of men's minds upon it, if for no other reason. It is only a few weeks since we heard the practice of our Missionary bodies in this respect challenged in one of the pulpits of Allahabad by a preacher who was himself a Missionary, and we should gladly open our columns to an exposition of the grounds upon which the Christian convert is required to *dis*-caste himself, before being received into the Christian Church. In so far as caste involves religious practice the case is clear: but is far we think from being so, when viewed simply as a social institution."

Among Hindus, caste and religion are inseparable. Caste is indeed nine-tenths of their religion; insomuch that if a man were to violate the precepts of religion not connected with caste all his days and carefully observe those relating to caste, he is regarded as one who is entitled to the rewards that follow a well-spent life. Among all classes of Hindus there are multitudes of persons who violate the acknowledged laws of God, and yet retain their place on the ground that they observe the 'higher law' of caste. Caste teaches that the purity which is obtained and conserved by not eating, consorting and marrying with people of a different caste, is of highest importance in the sight of God, insomuch that the loss of it will ensure perdition, even though all other ordinances of God were observed. Thus Caste, in its very nature, involves an utter misconception of what purity and impurity

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are; it claims for itself the largest place in man's conscientiousness; and thus doing, it degrades and depraves the moral sense. Hinduism teaches that caste is a divine institution; and the reproach constantly brought against the convert is that he has transgressed the very law of his being, has left the estate assigned to him by God, and he is stigmatized by a term signifying 'the defiled one.' He might fill the world with his good deeds, this would not in the least atone for the culminating impiety of having violated his caste. The thoughts of the Hindu are necessarily more occupied with what relates to the conservation of caste than anything else. His conscience is so much engaged in pressing upon him the obligations relating to this matter, that it has but the feeblest voice left for other things. All of course are not equally scrupulous; some influence has been produced upon a certain number by intercourse with foreigners, and by the inculcation of Western ideas; but the system, as set forth in Hindu books, as held and practised by the great body of the people, and as illustrated by the occasional instances of excommunication brought to our notice, is essentially as we have described it. No one, we think, will deny that the demands made by caste upon the conscience of the Hindu, are paramount to all others. His caste standing constitutes his righteousness, which he guards as religiously and earnestly as ever Pharisee did *his* supposed righteousness.

The reference to the Jew and pork in the first extract given above, is entirely irrelevant. Nobody wants the convert to adopt the food of Englishmen; they are quite welcome to abstain from animal food, if such was their practice before; and we know some that do it and have done it for years.

"Why do not missionaries let Caste alone?" The business of the missionary is to preach the Gospel. He cannot preach the Gospel unless he tell his hearers that to become a disciple of Christ it is necessary that a man forsake all that he hath and submit unreservedly to Christ, recognizing him as his supreme and absolute Teacher and Lord; 'one is your Master, even Christ;' to be a Christian is to be 'under law to Christ.' It is this demand that hinders multitudes in Western lands from becoming Christ's; they are hampered and restrained by the laws of that division of society to which they belong; their consciences are bound by petty and man-imposed obligations which they dare not sever. If this is the case in Christian lands, how infinitely more in this country, where caste and religion are indissolubly interwoven, where the man who violates the law of his caste is looked upon as fallen from grace, a son of perdition, the horror of heaven and earth. Instead of the question, Why do not missionaries let Caste alone? the apologists of Caste should say, Why do not missionaries introduce Caste into their churches? For if Caste is to be treated as something not incompatible with Christianity, the various caste divisions must be kept up among converts; for how else can the Brahmin, Shenvi, Parabhu, Sonar, Shimpi, Koonbi, Mahar, Mang, retain their caste standing in becoming Christians? It must come to this: the church of Christ must be divided into a number of parties who would rather die than eat with each other, and whose chief occupation will be to keep themselves unspotted from each other's contact! Something like this exists among the Roman Catholics of Goa; the Brahmin converts have religiously kept themselves from the rest, and their Brahminhood has come down from generation to generation, from the 16th to the 19th century; but even these are not in caste with Hindu Brahmins; they have forfeited their Hindu privileges, and have introduced a horrible system into a church that professes to be Christ's.

The great law in Christ's kingdom is love; the Christian is to love his brethren as Christ has loved him; 'ye are all brethren,' says Christ. The grand truth written on the forefront of the Gospel is that God hath made of one blood all nations of men that dwell on the face of the earth. It was the Caste feeling of the Jew that stood in the way of the preaching of the Gospel to the Gentiles, until Peter was taught by an express vision from heaven, not to call that common or unclean which God hath cleansed. For ourselves, after nearly a quarter of a century's acquaintance with the system, we are satisfied that the toleration of Caste in the Church of Christ would be an unspeakable curse to the church, a mill-stone about her neck sinking her too low for recovery. The thing has been tried. Missionaries in Southern India tolerated it for a time, under the idea that they could easily reason the converts out of it after a while; but the converts constantly replied, You have bestowed upon us the privileges of Christianity and taught us to believe that Christ had accepted us notwithstanding our observance of Caste, and we cannot now be brought to believe that it is incompatible with Christianity. Even the American Missionaries tolerated it; but at length they saw that they had committed a deadly error; they resolved on banishing it from their churches, cost what it might; and this they did, nearly 40 years ago, and they have ever since been thankful that they were enabled to see their error before it was too late. When it came to the test, it appeared conclusively that attachment to Caste was stronger than the ties connecting these 'converts' with Christ and his church; they returned to heathenism. It was made sufficiently evident that Christ's law is not to be trifled with, with impunity; that the candidate for admission to the church, must be prepared to be ruled simply by that law; that a man cannot worship Christ and Mammon, or serve two masters; that there is no fellowship with Christ and Belial. Living in India, there is a constant tendency to the degradation of conscience, and many who have been a while in India, begin to speak of Idolatry and Caste in a way that would have appalled them before; and it is exceedingly sad to see how little there is of the nature of manly, loving protest against the gigantic evils which have brought this country so low in the scale of nations. We all of us need to be on our guard against this tendency, which is insidious and often unsuspected. We wish to be friendly with our Native fellow-lieges, and to walk with them in love and harmony so far as possible, and above all things to put away everything like a feeling of disdain, as though we were inherently their superiors; but while we thus seek to maintain good fellowship with them, how can we but deplore the existence of that great iron gate of Caste, frowning defiance upon all signs of friendliness from without, and having written over it, Woe to the man who treats as his brethren those who are not of his Caste?

WHAT IS TRUTH?

Sin, taking occasion by the commandment, deceived me, and by it slew me. (ROMANS vii. 11.) A more correct insight into the nature of God's requirements, revealed the sovereignty of sin within him to an extent never before suspected. Sin had hitherto deceived him, by lying *perdu*, by hiding itself under various semblances; being now exposed in its exceeding sinfulness, it deceived him by hiding from him the way of salvation. We may suppose that the experience here described, occurred some time after Paul's acquaintance with Christ began, when he was animated by an earnest desire to serve Christ, and by the feeling that he must get rid of sin and be perfectly conformed to the will of God, in order that he might serve him. Thousands of Christians set out in this way. Charlotte Elizabeth had the commandments pasted all about her room that she might be kept up to the mark all the time; but in the course of a very few days she found herself reduced to a condition of the greatest melancholy, through the discovery of the insubmissiveness and opposition of her heart. Sin sits like a tyrant and you are like a chained captive at his feet; he smiles at you as you writhe in your chains, and says to you, "Do you not see your utter impotency to keep God's law? You have simply made yourself wretched by finding out your carnality and unbelief. You were comparatively happy and peaceful before; how much better to return to that state; you see it was never intended that you should have such a deep insight into God's law, as you have been lately obtaining. So far from fitting yourself for the service of Christ, you have only become more and more unfit." Thus your enemy. You are brought to feel your need of help a thousand times more acutely than when you first came to Christ. But who told you that you should look to the law for the means of getting into a right state of heart for the service of Christ? Did God throw you back upon your own resources? Did Christ say to you, I have died to obtain pardon for your past sins, and now you must do your part and put away sin? Christ never said that: or, if he did, he added something to it that made a world of difference; Without me, ye can do nothing; I am thy strength.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (viii. 2.) This is the response to the question, Who shall deliver me? The Apostle is speaking to those who make their boast in the law; your law, he says, was met by another law in my members fully a match for it; I found it to be unto condemnation; but turning to Christ he made me acquainted with a law that delivered me from my captivity, the law of the Spirit of life, the law of love. I found that He who had died for me lived for me; I received from him the Holy Omnipotent Spirit to accomplish in me what the law could not, what I could not. The first precept in this law of the Spirit of life, was that I should know the mighty and inexhaustible love of my divine Redeemer; the second was that I should do nothing without his succour; the third was that I should always believe, only believe; the fourth was that I should never take the promises from the commandments, nor the commandments from the promises; the fifth was that I should walk in love, even as Christ walked; the sixth was that my heart should be uninterruptedly open toward Christ, hiding nothing from him, no, not for a moment; the seventh was that I should give him not only all my capacities and resources, but these in their utmost development, for the accomplishment of his will on earth as it is accomplished in heaven; the eighth, that I should be holy as God is holy; the ninth, that I should be perfect as my Father in heaven is perfect; the tenth, that I should be content in whatsoever state the Providence of God places me in.

If Christ be in you, the body is dead, because of sin; the Spirit is life because of righteousness. (10.) In ch. vii., we had the warfare between the mind and the flesh; but at the end the apostle exchanges the word *flesh* for *body*: "Who shall deliver me from the *body* of this death." The *flesh* means more than *body*, being used to express the whole of our corrupt nature, refusing to be conformed to the law of the mind, that is, the conscience; but the body, the seat of the inferior appetites, is the stronghold of our fleshly nature. However, when Christ enters this stronghold, he binds the strong man; the body is dead, because of sin; it is no longer allowed to frustrate our service of Christ; it has been found guilty and put to death, that is to say, its usurpations are at an end; what our mind could not do, Christ does.

Shall also quicken your mortal body. (11.) He is speaking here of the redemption of the body. Though the body and all its members are made subservient to Christ, to do his will, they are subject to death and to many disabilities and infirmities preparatory to death; but they are to be changed and brought into harmony with the new creation of our souls. What is here noticeable is that the Spirit of God is spoken of as the author of this consummation. So we are led to connect this with Phil. iii. 10-14 and 21. We know that there are some who shall not taste of death; they shall, without dying, be changed, and have a body like unto Christ's glorious body; this consummation will be the work of the Holy Spirit, carrying fully out the sentence of condemnation on the body, and conveying fully the gift of life.

The Spirit itself beareth witness with our spirit, that we are the children of God. (16.) Our own changed nature, become spiritual, recognizes its relation to God; (that which is born of Spirit is spirit;) recognizes its filial relation; and God, by the divine Spirit, recognizes us as his child; we have two witnesses and neither of them can lie. The filial spirit is the spirit of entire submission, unreserved obedience, complete trust; this is something not natural to man; its testimony is thoroughly reliable, but still only as it is accompanied by the testimony of God's Spirit, shedding abroad the love of God in the heart, and assuring us of Christ's all-sufficiency. But the one is never without the other; the two go together. God's Spirit reigning within us, secures the co-testimony of our spirit, and the latter the former.

Waiting for the adoption. (23.) The word for *adoption* means our recognition as sons by the Father. We have seen that this is already accorded when we believe (15, 16); how then can it be spoken of as a thing yet future? The word *first-fruits* in this verse gives the solution; the Spirit of God witnesses to us that we are the children of God, and, conjointly with our spirit, to other children of God that we are so; but the world knoweth us not even as it knew him not; there is to be a fuller and more public recognition, in fact a world-wide recognition, when the redemption of the body is effected. This will be that manifestation of the sons of God which the material world, the whole creation, now subject to the tyrannical rule of sinners, is waiting for; in the glorious liberty of the children of God, the universe shall participate. (Psalm xcvi.)

We know not what we should pray for as we ought. (26.) That is not a general statement, but has reference to what the Apostle has just said, that 'we hope for something that we see not,' viz. the coming redemption, the manifestation of the Sons of God, the liberation of the universe. If we see it not, if it is quite beyond our present experiences, how shall we be able to form any definite conception of it or pray intelligibly for it? And the answer is that the Spirit of God will help our infirmity in this respect; he will give us premonitions of the desired blessing and a consciousness of our need, and will, in us, offer inarticulate prayers and groanings that He who searcheth the hearts will well understand. In the conflict with sin, we shall come off victorious by faith; but after our greatest victories the mighty ocean of human misery and sin shall be seen stretching out before us as vast and limitless as ever; we shall be made aware, even in the hour of the church's greatest triumph, that some altogether mightier manifestation of the power and glory of the risen Redeemer, is needed, before he shall have seen of the travail of his soul, or the full meaning of the word Gospel be understood.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue of 17th February, your correspondent "A. N. C." goes to such an extreme in his strictures on "Missionary Educationalists," that I am constrained to think a few words are needed to hold the balance. I must charitably infer that he is under a mistaken impression as to the character of most of our Mission Institutions. Giving a list of Text Books on the Evidences, and Natural and Moral Philosophy, he gravely asks: "How many of our Western India Mission Schools use them in their course?" Some or all of them are used in every mission school of which I have any knowledge. A. N. C. asks: "Have the Missionaries engaged on Educational work, time to speak to the hearts and consciences of their pupils?" We answer, Yes, as much time as he or any one else has, with far more numerous and precious opportunities to do so than if he had no pupils, and with a vantage ground for pressing Christian truth on their hearts which the non-educational missionary has not, and cannot have.

"Do they confer with them in private? Do they hold Bible classes and Sabbath classes for them? &c. Do they pray with them and for them, in and out of their classes? Are they asked to attend the preaching of the word in the church? Are there discourses prepared especially for them?" &c. &c. Pray allow me to express my utter amazement at these and similar questions by your correspondent. I have been a missionary educationalist for 25 years; have had charge of different Missionary Institutions, and have seen more or less of several others, and know of no one in regard to which every one of these questions should not be answered with an emphatic *Yes*. The very implication that these questions require a negative answer, does grave injustice to our most laborious and faithful missionaries. Who knows anything of Hinduism, Mahomedanism and Parseeism, or exposes their errors and follies, if our missionaries do not? A. N. C. says: "His very domestics never hear a word of religious truth from his mouth," &c. "Have any of our present Missionary Educationalists composed or compiled a single book, pamphlet or tract, for the use of their students, imbued with Christian truths?"

Here are very grave charges. They are either true or false. A. N. C. declares: "I do not deal in fancies but in facts, such as I am ready to prove." Allow me, Mr. Editor, to challenge the proof. If your correspondent can mention one missionary who answers his description, let him do so at once, or stand convicted of a serious libel. And even if he can mention one or two amenable to his charge, his letter is still libellous, for he affirms: "The present missionary educational system is what I have represented in this letter." I beg emphatically to deny this, and call for proof.

The implication that no Missionary Educationalist prepares books "imbued with Christian truth," is an unpardonable libel. What Missionary, who is not an Educationalist, has ever written such a volume as Dr. Murray Mitchell's "*Letters to Hindu Youth*"?—or shown one tithe of the knowledge of Hinduism, Mahomedanism and Parseeism that the missionary educationalist, Dr. John Wilson, has shown in his numerous published works? I myself, almost constantly engaged in teaching, have prepared and published more than half a dozen volumes, most of them Text Books, some of them extending to 200 and 300 pages;—and from what I personally know of the hard working band of missionary educationalists in Western India, I feel it proper to challenge "A. N. C." to prove his charges against them, or be manly and Christian enough to confess his mistake and withdraw them.

W.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—I have just read the very earnest letter by A. N. C. in your paper; and as a missionary, who by providential circumstances was guided to be somewhat of an educationalist, though so no longer, I may perhaps venture one or two remarks on the same subject.

I am myself intimately acquainted with two Mission Schools in this Presidency; and, though both matriculate boys, they offer no special encouragement to the boys to this end. In both of them "*Letters to Indian Youth*," in addition to the Bible, are read; the boys are also encouraged to visit their teachers in private; and some of them are always to be found at the Vernacular service.

Besides this, the boys who generally frequent the two Schools in question, are not of a class that could be reached by public preaching in the bazaars. I do not say that these schools are all that we could wish them to be—they are far from it,—but I feel constrained to say that one could only bear the same testimony of our vernacular preaching, as also of our work as book-makers.

It is an opinion of mine, *based upon personal experience*, that it is possible for a young missionary to spend a few of his first years in India as a missionary educationalist with great advantage both to himself and the cause which has brought him to the country. But to do this he must make it his constant prayer to know nothing but "Jesus Christ and him crucified;" he must determine to use the school for training himself as to the native mode of thinking; and it will also be necessary for him to set before himself a high standard in the vernacular, and to aim at it with the same persistency as his boys show in their English studies.

The love of money prompts to as great mental effort as is mentioned above: cannot the love of Christ, with all the supernatural power that accompanies it—do still greater things?

Yours sincerely,
G. S.

Notices.

REV. N. SHESHADRI acknowledges Rs. 3 from Malligaum for the Jaulna Relief work.

WE have received a very indignant letter from "Diogenes," in reply to our notice of Captain Baker's Enoch, charging us with blundering, misrepresentation, &c. &c. We were wrong it appears in the height of the antediluvian giants; instead of 50 feet they were 300 cubits high. We have at present neither time or space to notice the remarks of "Diogenes," but hope to do so next week.

THE Third LECTURE of the Course designed principally for Students and Educated Natives, will, D. V., be delivered by DR. WILSON in the Free General Assembly's Institution, Khetwadi, on the evening of Sunday the 3rd March, 1872, at 8 P.M. Both Natives and Europeans (including females acquainted with English) are invited to attend.

Epitome of News.

SATURDAY, FEBRUARY 24, 1872.

Times of India; London: "An awful story comes from Belgium, relating to some disclosure recently made of the treatment to which the inmates of a lunatic asylum at Evere, near Brussels, have been subjected. Upon the authorities paying an unexpected visit some time ago, they found the patients were badly fed, ill clothed, and suffering from cold. Two had had their feet frozen; and on amputation being resorted to, death followed. The register of the Asylum merely stated, however, that they had died from illness. Government gave orders that the place should be closed. Before this was done, a patient, who although insane had been made a warder, killed one of the lunatics confined in the establishment, and severely wounded another. Since then another patient, eighty years of age, and who had previously been overlooked, has been discovered in a hidden cell, and in a terrible state of neglect. His feet also had been frozen and amputated. To prevent his true condition from being known, he was carefully secreted in this cell, the existence of which was known to only one warder. The Brussels' correspondent of the Paris *Temps* communicates this page of horrors; and we can but hope sincerely that swift and speedy punishment may be the lot of the inhuman wretches responsible for the tortures thus inflicted on helpless fellow-beings."

—Seven graduates of the Grant Medical College have resolved to gratuitously look after the patients in the Persian Asylum.

—Mr. Dosabhoy Framjee has been appointed Second Magistrate of Police, Bombay.

—It is announced that there will be but thirty-six appointments to the Indian Civil Service for competition in March.

—The destruction by earthquake of Oran, a town in Chili, of 8,000 inhabitants, is reported. There were upwards of forty shocks, and not one stone is left upon another.

—Archdeacon Denison has publicly stated that though it is true that the Bishop of Bath and Wells had suspended his two assistant curates and inhibited the archdeacon himself from certain ceremonial observances, none of the inhibitions would be complied with as long as he—Archdeacon Denison—was vicar of East Brent.

—*Indian Mirror*: "We are credibly informed that Shere Ali expended all the money that he had been able to save at Port Blair, viz. Rs. 30, in entertaining his fellow-convicts of his persuasion with a feast, and distributing presents of sugar to others on or about the 28th January last.

—The *Overland Mail* says—"We have news this week from Sir Samuel Baker, who writes from Ismaila on October 20, after 'a most horrible voyage of four months and twenty days.' There is the strongest opposition on the part of the officers

and troops who are with him to the anti-slavery mission. This is discouraging; and for months Sir Samuel Baker has had to cut a canal in the river mud for the passage of his expedition of fifty-eight vessels. Such a report is not the most cheering to greet the enthusiastic promoters of a Livingstone expedition. However, all is in progress, funds are coming in, and Miss Nightingale's sentiment—that if it cost £1,000 to send Dr. Livingstone a pair of boots, supposing he wants them, we ought to send them—has taken hold of many minds."

—Same: "A deputation has waited on M. Thiers, and suggested the re-establishment of public gaming tables in France, as a means of raising the funds necessary for the payment of the German indemnity. M. Thiers received the deputation favourably. Several of the Paris papers advocate the measure, and M. Ernest Feydeau, the novelist, recently urged in an article that if it were adopted the German indemnity might soon be paid. He at the same time defended public gambling as a means of reconciling the poor with their lot. The Syndicates of Aix, Vichy, Plombières, and Barèges have met to draw up a petition, soliciting the abrogation of the law of 1836 against public gaming tables. They offer to pay the whole debt of their respective towns, and an additional sum of forty millions to the State, if a company be formed as they propose."

—*Bombay Gazette:* Dr. Girdhurlal Ruttonlal Duftery, of Bombay, has successfully passed H. M.'s Indian Medical Service examination. Some two years ago Dr. Girdhurlal left for England to compete for the examination. He has travelled in America, and has obtained the degree of M.D. in one of the Universities in England.

Monday, February 26.

—Lord Napier of Merchistoun arrived at Calcutta on the 23rd, and assumed the office of Governor-General under the usual salutes.

—Calcutta telegram, 24th: "General Bourchier telegraphs to-day that the result of the campaign is most satisfactory, and that the submission of the tribes is complete. All captives and captured arms have been surrendered, and terms dictated by General Bourchier have been accepted absolutely. The troops return immediately."

—Lady Mayo has addressed a letter to General Stewart, Governor of the Andamans, begging him not to lay over-much to heart the sad death of the late Viceroy, which his care and forethought had done so much to render impossible.

—The Brahmo Somajes, we read in the *Englishman*, are undoubtedly progressive. They do not intend any longer to confine themselves to religious matters, but propose to establish a "Brahmo Joint-stock Company," with a capital of Rs. 50,000; with places of business in Calcutta, Bombay, and Lucknow, by means of which "goods and products of one place will be sent to another for sale, where there may be ample demand for them." Fifteen per cent. of the profits are to be applied to form a sinking fund, ten per cent. are to be contributed to objects of public good, and the balance paid to the shareholders.

—*Madras Mail:* "When a wealthy nobleman like Lord Northbrook gives up all the luxuries and comforts of home to come out and undertake the Government of India, it shows that the office of Viceroy has some other attractions in the eyes of statesmen than filthy lucre. We regard it as a hopeful sign that a man in Lord Northbrook's position should come out to India. It is not too much to say that many men of his rank and wealth would have refused the appointment, not because they could not have discharged the duties of it with credit, but because they would not care to sacrifice home, position, and comforts for the drudgery of official life in India. It may be fairly assumed that Lord Northbrook accepts the appointment because he is honestly determined to do justice to it. The office of Governor General will lose nothing in dignity when filled by such a man: who is not only wealthy himself, but is united to a daughter of one of the richest commoners in England."

—*Times of India:* "A fire broke out in a house situated in Shaik Abdool Rymon's Street, at about 3 A.M. yesterday. The house was one of a row of three-storied buildings extending along the west side of the street. One of the late residents and his wife were buried beneath the ruins. Their bodies were discovered burnt to a cinder, during the day. The man after giving the alarm of fire to the residents on the second-floor, returned to the attic for the purpose of rescuing his wife, who was on the third floor. Almost immediately after both floors fell in and neither were seen again. The building was uninsured, and the damage sustained is estimated at between Rs. 40,000 and Rs. 50,000."

—*Indian Statesman:* "We learn that the Maharajah of Puttialla has sent his uncle a prisoner *in irons* to Allahabad. He passed through Umballa on Thursday night, and is said to have mixed himself up in the Kooka business."

Tuesday, February 27.

—*Bombay Gazette:* "*Fraser's Magazine* for February contains a deeply interesting and suggestive article by the well-known Eastern traveller Mr. Gifford Palgrave, on the great 'Mahometan Revival'—the current of which, he says, is now running high, whether it be between the broad banks of Ottoman rule, or among the outlying waters of the lesser states and colonies of Islam. Mr. Palgrave assures us that the Turks are everywhere rebuilding their mosques, abandoning the practice of wine-bibbing which the preceding generation learnt from the Franks, teaching their children at school to reverence the strict precepts of Mahometanism, and quietly but steadily ousting foreigners from all important offices in the public service, and specially in the army, in order to make room for educated native engineers, administrators, and military officers, who have learnt all the West could teach them in arts and arms."

"Yesterday morning H. M.'s troopship *Crocodile* arrived in harbour, but as she has hoisted the quarantine flag, all communication has been cut off between her and the shore."

"In Yezd, and also around Shiraz, the fall of rain and snow has been heavier than is known to have occurred at any time in the last seven years. It has made the principal roads impassable, and hence the delay in the receipt of advices. All fears on account of the coming harvest have disappeared."

Wednesday, February 28.

—*Pioneer:* "At 7 A.M., on the 8th February, a party of nautch girls were attacked close to Saharunpore by a gang of eight men, and robbed of Rs. 2,500 worth of property. At 8 A.M. the next morning the whole gang were captured at the Deobund Railway Station with over Rs. 2,000 worth of the stolen property in their possession."

—*Indian Mirror:* "At an influential meeting held at the residence of the Hon. Arthur Kinnaird in London, and composed of many of the friends of female education in India, among whom we notice the name of Lord Lawrence, it was proposed that £1,000 should be immediately raised for the purpose of giving a sound medical education to a given number of ladies in London, and then to send them out to the Panjáb, in which province they will begin their Medical Missionary labours, and from which it is expected that the movement will extend to other parts of India."

—Same: "We see it stated that Mr. A. M. Cameron, who lately sued Mr. Mull, of the *Times of India*, for the value of contributions to that paper during the visit of the Duke of Edinburgh to this city, has promised to go in search of Dr. Livingstone! The *Bengal Times* recognises him as the very individual who once conducted the *Dacca News*, and who afterwards proposed—if people would come down handsome,—to go in search of tailed-men to be found in the island of Borneo. If we mistake not he once undertook a journey across the Himalayas to go and convert the Grand Lama. It was he who had a secret for converting all the financial deficits of the empire into a surplus, and offered to share it with Sir Richard Temple, if he got a seat in Council."

Thursday, February 29.

—Australian express; Melbourne, 2: "The difficulty respecting the Border duties, and the dispute between Victoria and New South Wales, remains unsettled. The question has been fully debated in the Parliament of the latter colony, and the Government has suffered two defeats upon it; but instead of resigning, Sir James Martin obtained the consent of the Governor to a dissolution of the Assembly. The dissolution will take place to-morrow. Both Governments have sent officers to the Murray to collect the duties. Public opinion in both colonies strongly condemns the course pursued by Sir James Martin.

The overland telegraph has progressed slowly, and will not be completed for some months to come. It is proposed to run a horse express over the unfinished portion of the line.

A vessel has sailed for Sydney to New Guinea on a gold-prospecting, trading, and exploring expedition.

In Queensland, the full Court has sustained the conviction of Captain Coath for kidnapping South Sea Islanders.

In New Zealand, Keroopa has been condemned and executed for the murder of the Rev. Mr. Volkner in 1865."

—The *Indian Observer* republishes a letter from Mahomed Jaffir, the Wahabee contractor convicted of treason at the Umballa trial, written in 1865 to a Moulvie at Delhi, in which the writer draws a very striking picture of the freedom allowed to convicts in the Andamans. "I have written to you," he says, "in my former letters that we are not kept here like prisoners; but we are *amlahs* in the superintendent's cutcherry, and we receive food and raiment the same as at home, and have a good house to live in. In this island all persons —shop-keepers, agriculturists, merchants, and officers—are all prisoners; in fact, even some of the authorities are prisoners; and prisoners receive from Rs. 4 to 50 per month, and marriages are performed and festivals kept. The Government intend to cultivate this country, and carry this out through prisoners. Each is made use of according to his ability. All who can read and write are retained as mohurrirs. In this place there is only the pain of banishment from kindred. Here letters, bills, hoondees, merchandize, are transacted; any one can send and receive; lakhs of rupees of property and cash are imported and exported." The writer then goes on to ask an opinion on a nice point of convict marriage law, sends the salaams of "the unfortunate ones" to their friends in India, and concludes with a list of articles which he wishes the Moulvie to buy for him, value Rs. 200. "This Wahabee correspondence," concludes the *Observer* significantly, "is from Patna and elsewhere, kept up to the present day."

—China Mail, 8th: Serious news comes to hand from Cavite, Manila, where the native troops revolted on Jan. 20th, killed their officers and ran a-muck against the Spanish inhabitants in the streets. They took possession of Fort St. Philip: and had the purpose of the insurgents not miscarried by reason of the Cavita garrison forestalling their comrades at Manila (across the bay), things might have assumed a much more serious aspect. When assistance arrived from Manila, the fort was taken by assault, after some severe fighting, and nearly every mutineer put to the sword. Many were afterwards shot, and many are yet untried. Some of the leading citizens are implicated, and the prisons were full when the last steamer left.

—The *Pioneer* publishes a special telegram from Madras, 26th February: "The *Daphne* arrived today. Captain Adams, Commander, died this morning of cholera, before the ship anchored."

Friday, March 1.

—*Overland Mail*, Feb. 9: There is but one opinion in Parliament and in the country about the Washington case, namely, that it cannot be submitted to the Geneva Tribunal, and that, if persevered in, Great Britain must withdraw from the Treaty. The Government are blamed for omitting a definite clause excluding all claims for indirect losses, and for delaying a protest against them until three days before the meeting of Parliament.—Mr. Speaker Denison, who is raised to the peerage as Baron Ossington, has formally retired.

The Duc de Broglie is said to be authorised to propose to the British Government an amicable revision of the French tariff, without terminating the Commercial Treaty. M. Casimir-Perier, the most thorough Republican in the French Cabinet, has resigned, and M. Victor Lefranc, the late Minister of Commerce, becomes Minister of the Interior, and M. de Goulard Minister of Commerce.

A serious schism in the Roman Catholic Church in France is evidenced by the resignation of M. Michaud, the vicar of the Madeleine.

The Galway election is likely to be appealed against, on the ground of rioting and intimidation. Captain Nolan, the Home Rule candidate, was returned by 2,823 votes against 658 for Captain Trench.—The Rev. Mr. Purchas, of Brighton, has been suspended for twelve months, under an order of the Judicial Committee of the Privy Council, and the sequestration of his property, for more than 2,000*l.* costs, is ordered.—The Birmingham Town Council, by 42 votes to 12, has rejected the School Board demand for 4,000*l.*, because part was for payment of fees to denominational schools.—Lord Lawrence has tendered his resignation as president

of the London School Board, ill-health necessitating his leaving England, but has since consented to hold the office for the present. Professor Huxley's resignation has been accepted, after an earnest endeavour to induce him to remain.

There is a rumour of a treaty between Russia and Turkey which is believed to menace British interests in the East.

There was quite a panic on the London Stock Exchange on February 8, respecting the American difficulty, and many stocks fell 4 to 5 per cent.

Amongst the deaths recorded this week are:—Gen. Beatson; Col. H. B. Blogg, Madras Retired List; Col. J. Pope, Bombay Retired List; Lieut. Col. F. M. Alison, late 19th Foot; Capt. Hon. W. Swabey, R.H.A.; Lieut. J. Broun, R.E.; Sir T. Phillips, Bart.; Mr. Joseph Pease; and Dr. G. E. Day.

H. M. S. *Caledonia* is at present at Smyrna, engaged in taking on board the marbles, &c., recently brought to light at Ephesus. They are intended to be placed in the British Museum, we presume. It seems strange that they should have to be carried forty miles overland when Ephesus itself is on the sea coast; but its glory departed when its port became silted up, so there is now no harbour there sufficient to allow of such a vessel as the *Caledonia* riding there in safety.

A miner, employed at the Thornley Colliery, near Castle Eden, in the county of Durham, named Richard Porter, fifty-three years of age, is now in custody at Bilston, charged with the murder of a fellow-miner, named William Hughes, alleged to have been perpetrated twenty years ago.

—The diamond diggers in Africa have passed the following laws:

1. No nigger can legally possess a diamond. 2. Any person buying a diamond of a nigger shall be severely punished. 3. No liquor shall be supplied to niggers.

—What can the Government be about that they have not secretly bought up all the submarine telegraph cables? Surely if they have never seriously set about it before, they will do so now that they have to meet a little account of 28,000*l.* or 30,000*l.* for reference by the cable to the High Commission at Washington. Fancy a blue book of 700 pages, each line more costly in its transmission than a brand new line from the brain of the Poet Laureate.

—The Steamer *Surat* with English Mails, left Aden yesterday, 2 P.M.

—Deaths last week, 372.

Miscellany.

—THE HOME OF INDUSTRY, Commercial Street, Spitalfields.—BelovedFellow-workers: Once more at home among the old familiar scenes in the East of London, the sadness and sin shadows our joy and thanksgiving. My first visit in the immediate vicinity of the Refuge I shall not soon forget.

Taking good news of Andrew in Canada to his mother, I found his father lying dead drunk in one corner, and his little brother lying dead waiting to be carried off to the grave by the parish in the other.

In the first low women's lodging-house, I found a poor misguided girl asking me, "How's my little sister?"

Passing on to Mr. Holland in George-yard, I cheered him with answers to his many inquiries as to the placing out of his seventy rescued ones.

Many a warm shake from poor costermongers and grey-headed men for what had been done for their belongings in taking them from the sin and want around.

My way is now open to go forward as means come

TO RESCUE GIRLS AND EFFICIENTLY TRAIN THEM FOR CANADA.

Every bed in the Refuge for such is now full. Fellow-labourers are with me from Canada, willing to serve their Lord in that way without fee or reward of earth, only desiring your prayers that they may win the precious soul of every little girl. We have

EIGHTY BOYS RESCUED AND UNDER EFFICIENT TRAINING AT HAMPTON.

Our field is the East of London; as usual a number of widows look to us. I notice not a warm shawl among the three hundred who gather round us from week to week.

We hope in the first week of the year to give one thousand a good dinner and a warm gift; also to follow on as strength is given to feed the supperless and unemployed, having the gospel preached to them.

On the 2nd of January, and every following Tuesday morning, from ten to twelve A.M., as workers we meet for a Bible-reading and prayer, to gain strength for the work our Lord gives us the privilege to do for Him.

The accounts which have followed me from Canada report all children, as far as known, doing well and in health.—Yours in the gospel bonds, ANNIE MACPHERSON.—*The Christian.*

—MR. DENHAM SMITH'S MEETINGS.—A crowded assembly met again last Sunday evening at Hanover-square Rooms. Many souls under deep exercises about their salvation. The meetings continued three hours. Many who were broken down under the word, finding peace in the after-service at the close. God is working mightily with some. There has been no service either at Seymour-street or Hanover-square without souls being saved. At the urgent desire of many, day meetings are to be held in the Stafford Rooms, Tichborne-street, Thurs., 21 and 28, at 3 P.M.—*The Christian.*

—The following is from a Pastoral for 1872, by the Rev. Thomas Scott, A.M., T.C.D., a copy of which has been sent us from Dublin:

We pointed out in our letter of the 23rd September, 1869, the plain, simple, and godly way, in which the revival and reanimation of the ancient Irish Free Church might have been effected, and we adhere firmly to the opinion therein briefly expressed, based on the imperishable principle there laid down. A superstructure might have been raised on the old foundation, which would have survived the wreck of ages, and increased parochial churches, and consequently strengthened the National Church in Ireland hitherto existing.

After a national day of prayer, repentance, and humiliation, a Central Board in Dublin, consisting of three or five paid Lay Directors, might have been formed, to manage and conduct and control the *financial affairs* of the Church, as under the Poor Law, and to appropriate from a General Sustentation Fund a sum sufficient to maintain the spiritual ministrations in every parish in Ireland, as at present constituted. The clergy of all grades might have retained their posts to the last, respectively, respectably and honourably; and the sees and parishes might have been held and managed as heretofore by the clergy and churchwardens, without the intervention and endless list of new officers, such as vestry-men, special and ordinary, nominators, parochial and diocesan, synod-men, council-men, assessors, judges, and what not: every Episcopal ratepayer, or subscriber in every parish, to have had a vote in the choice of a minister, and of every other officer necessarily required, for the efficient discharge of all the duties of the Church.

Thus it is apparent and obvious, that all that was good and useful in the government of the Church would have been retained, and the infusion of a new and popular element would have been felt and appreciated in every parish, and by every member of the Church in each parish, from shore to shore; and, conscious that the popular majority had elected their men, they would have joined in a hearty, cordial, unanimous, and spiritual combination, to support and uphold their own officers.

It is thus that the proprietors in secular companies manage their business, with prosperity and advantage to the shareholders, and in the end generally, with wise management, the proprietors rejoice in, and partake of the fruits and benefits of the whole concern.

Thus, according to God's own sovereign appointment in the Primitive Church, the ministers could have given their full and undivided attention "continually to prayer and to the ministry of the Word" (Acts vi. 4), and the blessing, and edification, and salvation of the people and country, would have abundantly followed.

If it turn out, that our attempt to build and reconstruct with untempered mortar, be like another Babel, and that men shall still presume to fight against the buckler of the Lord Almighty, a grand national lesson from our failure may be drawn by our brethren in England, to set their house in order, for their day of trial is at hand; and first, to lay their foundation for a reformed English Church in national prayer, humiliation, and "repentance towards God, and faith in our Lord Jesus Christ."

We solemnly believe that if we had the gift of a sum every year, equivalent in amount to the national debt, of *seven hundred and forty-nine millions three hundred and fourteen thousand, one hundred and thirty-two pounds*, to erect and sustain what is called the "Church of Ireland," that ponderous sum would not suffice to sustain the Church, as it is now being erected after the model of man's wisdom. If wealth and riches, lands and tenements, rules and rubrics, laws and canons, tithes and titles, robes and ceremonies, had been sufficient to maintain her, we should now have a flourishing Establishment and State control; but these, the latter, are gone—and gone for ever, and we should look back to the past and far into the future, lest we should fall into the sin of the Seven Churches of Asia, in the East, recorded in the Book, never to rise again, or to the Church of Jerusalem, Alexandria, Antioch, and Rome. Art. 19.

Where is Rome Papal now, with all her boasted treasure and usurped dominion, her triple mitre and colossal Church, with artificial music, pealing organ, and heartless sound? She is shorn of her gorgeous grandeur and pompous retinues, and her presumptuous chief, shut up within the walls of his Leonine Palace, walks his narrow rounds, or performs his empty ceremonials, and faithless and unholy offices with words unfelt by human intelligence; perhaps, and anon beneath the lofty dome of the once noted St. Peter's, or in the obscure Chapel of the dim cloister, a spectacle to men and angels; and if the Apostle Peter himself could discern it, disowned of God and him, and the victim of his own assumed infallibility.

Thus, brethren, we see that mere wealth and wide possessions, unadorned with the grace of Scriptural, intelligible Christian worship, has not saved that Church from God's frown and visitation; nor shall they ever save that or any other Church, to the end of time, from the wrath of His withering displeasure; or it may be from entire abolition and removal.

The warning is great, but not greater than the majesty, and grandeur, and duration of the subject at stake, the *existence of the soul in an endless eternity.*

We might write more, and exhaust our and all language, and time itself, on this theme in our humble Address, the theme or scheme of man's redemption by the love of God in Christ Jesus, "For God so loved the world, that He gave His only begotton Son, that whosoever believeth in Him should not perish, but have everlasting life." *John iii. 16.*

—From Newton's *Cardiphonia:* "There is, when God pleases, a certain light thrown into the soul, which differs not merely in degree, but in kind, *toto genere*, from anything that can be effected, or produced by moral suasion or argument. But (to take in another of your queries) the Holy Spirit teaches or reveals no new truths, either of doctrine or precept, but only enables us to understand what is already revealed in the Scripture. Here a change takes place, the person that was spiritually blind begins to see. The sinner's character, as described in the Word of God, he finds to be a description of himself, that he is afar off, a stranger, a rebel; that he has hitherto lived in vain. Now he begins to see the necessity of an atonement, an advocate, a shepherd, a comforter; he can no more trust to his own wisdom, strength and goodness, but accounting all his former gain but loss, for the excellency of the knowledge of Christ, he renounces every other refuge, and ventures his all upon the person, work, and promise of the Redeemer. In this way, I say, he will find the doctrine of the Trinity not only a proposition, but a principle; that is, from his own wants and situation he will have an abiding conviction that the Son and Holy Spirit are God, and must be possessed of the attributes and powers of Deity to support the offices the Scriptures assign them, and to deserve the confidence and worship the Scriptures require to be placed in them, and paid to them. Without this awakened state of mind, a divine reputed orthodox will blunder wretchedly even in defending his own opinions. I have seen laboured defences of the Trinity, which have given me not much more satisfaction than I should probably receive from a dissertation upon the rainbow, composed by a man blind from his birth. In effect, the knowledge of God cannot be attained by studious discussion on our parts; it must be by a revelation on His part. Matt. xi. 27, and xvi. 17; a revelation not objectively of new truth, but subjectively of new light in us. Then he that runs may read."

—The Revision of the Prayer Book, By Rev. E. Nangle, of Skreen: "I. We begin with the Calendar. Here revision is needed in the following particulars:—

1st. Let every reference to persons or supposed facts, not alluded to or mentioned in Scripture, be totally expunged.

2ndly. Let the lessons appointed to be read on certain days from the Apocrypha be superseded by chapters from the canonical Scriptures, and let the Revelation, to the reading and hearing of which a special blessing is promised, be read in due course, as well as every other portion of the New Testament.

3rdly. We should not counsel any alteration in the fasts and festivals; but let there be a rubric prefixed, distinctly stating that the observance of these days is put forth simply in the way of *recommendation*, but not as matter of *religious obligation*. Those who will take the trouble to read Rom. xiv. 1-8, 'that most healing discourse,' as an old writer fitly calls it, will find what a sure warrant of Holy Scripture we have for this recommendation.

II. With regard to our morning and evening services, no important revision is needed. We have only to make the following suggestions:—

1st. It seems desirable that all the state prayers should be condensed into one brief form, and that the reference to the sovereign as 'most religious and gracious,' should be expunged.

2ndly. That the frequent repetition of the Lord's Prayer should be abandoned.

3rdly. That the doxology should only be read at the end of the Psalms for the day, and not at the conclusion of each Psalm as at present.

4thly. That all words which have become obsolete should be removed, and replaced by others of modern application.

5thly. That the services should be shortened by a return to the order intended by their compilers.

III. In regard to our admirable Communion Service, we have only to suggest—

1st. That in the address to intending communicants, the words 'he may receive the benefit of absolution' be omitted. This omission, we may add, was recommended by the Royal Commission which was appointed to revise the Prayer Book, in the reign of William and Mary.

2ndly. That the rubric which makes it obligatory on every parishioner to communicate, at least three times in the year, be expunged.

3rdly. That the word 'priest,' wherever it occurs in this or any other of the services, be changed to 'presbyter' or 'minister.'

4thly. That in the rubric at the end of the service, the words 'no adoration is intended or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh or blood,' be made more explicit by the substitution of a paragraph, such as the following:—

'No adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any supposed *corporal or spiritual presence of Christ in or with the bread and wine*,' &c.

IV. The Baptismal Office comes next in order. Here, it seems to us, considerable revision is called for:—

1st. The appointment of sponsors being only an ecclesiastical arrangement, without any direct Scriptural sanction, the observance of it should not be enforced, as if it were an essential part of the sacrament. No revision therefore will be effectual which does not omit, or leave parents at liberty to omit, this part of the service.

2ndly. The words 'seeing now, dearly beloved brethren, that this child is regenerate,' and 'we yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit,' &c., should be wholly omitted.

These expressions, considered apart from the whole teaching of the Church, do plainly assert that every baptized child is *ipso facto* regenerated. A laboured explanation is needed to show that such is not their meaning. Faithful evangelical ministers regard the doctrine which asserts that there is an *inseparable connection* between baptism and regeneration, as a deadly error; and it is no small hardship to require them to use words which seem to assert the doctrine which they abhor. The removal of these words is the only way of relieving them of this grievance, while it would impose no yoke on the consciences of others. Revisionists are accused of wishing to contract the comprehensiveness of the Prayer Book; but in this particular, at least, it is manifest that the opponents of revision are the guilty parties.

3rdly. Certain expressions, such as 'sanctify this water to the mystical washing away of sin'—as seeming to sanction the Romish superstition of conjured water—should be expunged. The signing of the child with the sign of the cross, as needlessly offensive to many, should be discontinued; and the following rubric, as seeming to countenance the cruel error that unbaptized children are eternally lost, should be expunged. We allude to the words, 'It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' These words are of comparatively recent introduction into our baptismal Office."

—Extract from a letter, reprinted by the Dublin Tract Repository: "I will tell you what has been *very strongly* impressed on my soul during the last few months—that it is not so much *working* for God or *speaking* for God, as *living* in the *secret of His presence*, which most glorifies Him.

"If we do live *before* Him, and *with Him*, we *shall* work and *shall* speak; and *then* half the effort and half the words will bring forth a thousandfold larger harvest of results, because all will come with the Spirit's power, and unction and presence.

"Have you ever been in the presence of one possessed of vast powers of mind, and of strong and fervent affection for you,—and have you, observed how (almost unconsciously at the time) your whole being was *controlled*, yea, and *elevated* beyond, above itself, and you felt as though you were a better and greater man under the benign and powerful influence of that presence? I have felt it.

"Well, let us realize that we are in the presence of our Saviour, who is greater and more loving than any one else, and then our whole being will be calmed and quietly *elevated* and *controlled* in every *little* thing and *little* word. Thus we shall glorify Him, and shall become a *power* in His hands among men, and a testimony, yea, even when silent, to all with whom we associate.

"Here is the secret of a holy life and of a useful one! Shall *we two* strive after this blessed realization of His presence? Tell me. I *am* seeking and *will* seek it with all my heart. God will give it me; yea, He *does* in some measure.

"Forgive a reiteration of the thought, that to become a blessing, we must be *holy*—we must cultivate communion with God. Considering my strength, my life has been a very active one since I left school. It has been an outward life of service, but *very little of an inner life of love*.

"In wonderful condescension, God has blessed *His own word through me;* but if I had *lived near to Him—in His presence*—oh, what fruit would have been mine! How I mourn the past, and long and pray to be, in the future, the very reflection of my Saviour!

"My brother, we have 'died with Christ' and are 'risen with him.' We have died to sin and self and the world, and are 'alive unto God.' To walk with Him, and live near to Him, we must realize this truth. Do you realize it? God grant it; and may He bless you exceedingly."

—The Lord Bishop of Cork, in his recent charge to his Clergy, delivered in the Cathedral of Cork, after referring to the elements in the Lord's Supper, thus expressed his opinion:—"The clergyman is not to hide them from the view of the laity when using the prayer of consecration, as if there was some mystery in them or in what he was doing. The mystery is in the heart of the faithful, where Christ is present in a heavenly manner to strengthen and refresh the soul of every one who trusts in Him. The word 'altar' cannot be found in the New Testament as certainly and undoubtedly applied to what we call table or holy table. The word 'table' was used and applied by our Lord and His Apostles, as we know, and apply it now. What claims, then, those persons can have to the title of true ministers, or sound members of our Church, who call the holy table 'altar,' and the consecrated bread 'sacrifice,' it is not easy for us to say. Their attachment to Protestantism, and their loyalty to their Prayer-book seem, to say the least, doubtful, and their inclination to a kind of Romanism, and to a kind of mass, is, I fear, undoubted. We see men in these degenerate days—ministers and pastors of our Church as they are called—perverting, not preaching the Gospel; subverting, not building up souls; making very little of Christ and His work, and very much of themselves and their own. They turn away the minds of men immortal, so far as they can, from the fulness and all-sufficiency of Christ, and the gracious work of the Spirit, to beggarly elements of human device unknown to pure and early times, and endeavour to fix them on sights and shows, on dresses of clergy, on colours, and forms, and figures, on turning now to this side and this thing, and again bending and bowing to that side and that thing; they gabble in one part of the service, and they mutter in another, as if clergymen were showmen or necromancers, and the laity were only babies to be amused, and fools to trifle with, not to teach. Frivolities and fantasies are such things; they act only on the senses, or engage the imagination, but satisfy not in any degree the deep requirements, and longings, and yearnings of the soul. Such trifling, and puerility, the people could have equally well, and with as much benefit, in theatres, or in heathen temples, and from pagan priests. Such teachers wrong the laity, and rob them of their rights. I wonder the laity can submit to it. The laity constitute the largest portion of the Church by many degrees; for them are the clergy maintained, and for them are the fabric of the Church and its system upheld, and yet they allow a state of things to go on in the service of the Church which pains every pious mind while it starves the soul, and from which the manly mind recoils—a state that is an insult to the understanding, a perversion and misrepresentation of the Christian religion, and a degradation of the Church. Ritualism, as it is called, is childish—but as symbolizing corrupt doctrines it bodes us no good, but is ominous of evil. It pretends, indeed, religion, and promises peace, but it is an engine of war—a device of the foe. It menaces our safety, and a breach has been made for it in our walls; but draw it not in, allow it not to enter, '*Equo ne credite Teucri.*' It is fraught with danger, and filled with armed men. This Ritualism is no part of Christianity; no trace of it can be found in the Evangelists, or Apostles, where is presented to us a perfect model for our imitation, yea, perfection itself, in the doctrine and example of the Son of God."

—Dr. C. R. Drysdale in the *Shield:* "In your admirable paper of December 16th, I find Mr. Dixon protesting strongly against any legislation being based on the assumption that an unmarried army is necessary for the defence of a free people. I entirely agree with what he says. He remarks, that, although an army, when soldiers can get married as policeman do, may be more expensive, yet that we ought not any longer to endure the present state of things, or maintain an immense army, composed almost entirely of 'single men,' for whose sake, forsooth, Government is to keep up a regiment of 'single women' and inspect them. There are very strong reasons against the maintenance of any large bodies of single men or women. It has, as you, doubtless, are well aware, been long known to medical statisticians, that marriage is very conducive to longevity; and, only a month or two ago, M. Bertillon, a French physician, has incontestably proved in the Academy of Medicine, that, after the age of twenty, men who are married have an average of six years greater longevity to look forward to than bachelors or widowers; although marriage before twenty, it seems, is very dangerous to *young men*. The same tale holds good, in most particulars, for women. Marriage, then, is the truly hygienic state for both sexes; in other words, the most moral condition for all adults to live in; using MORAL in its only scientific meaning—*i.e.*, the utilitarian one. For this reason I have a sovereign objection to the system of celibate armies, which is at present in fashion in this country and in France; and I am truly glad to see that Mr. Dixon is so strongly of this opinion.

"Depend upon it, Mr. Editor, we must go deeply into this question of celibacy. There is so much of it in this country, that one can quite understand why prostitution is so rife. Even supposing our army to be allowed to marry, and to become a Landwehr, as in Prussia, there are other large classes of unmarried women and men in all densely peopled countries like our own; and, so long as this is the case, I fear prostitution and its contagions will be but too common. Celibate armies *of all kinds* are, in my opinion, among the greatest foes to human happiness. This opinion is that of the late Sir B. Brodie, Dr. Copland, and others. The voice of our great champion, Mr. Mill, has proclaimed the non-necessity for such a large standing army of unmarried men in this free State; he suggested in his speech at St. James's Hall last summer, that we should adopt the Swiss system. I need not enter into this matter; but, as a constant observer of the manifold evils of large clssses of celibate men and women in this country, I beg merely to add my protest to that of Mr. Dixon and others, against the present condition of our poor unmarried soldiers, and their unfortunate companions, the prostitutes."

—The National Council of Switzerland has interdicted the settlement of Jesuits in that country, will not allow them to educate the children, or preach to the people.

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TELEGRAPHIC NEWS.

Paris, February 22nd: The Government have laid before the National Assembly a project for opposing all attacks against the Assembly and the Government.—The *Gaulois* has been suspended.—Three of the murderers of Generals Lecomte and Thomas have been executed.

London, 22nd: Arrived from Bombay Str. *Xantho*; 23rd *Nemesis.*

23rd: Her Majesty the Queen is at present at Windsor, and H. R. H. the Prince of Wales at Osborne. His Royal Highness will perhaps be absent from the Thanksgiving Service at Saint Paul's on Tuesday next, owing to a slight return of the local affection in the hip.—The Marquis of Lansdowne will probably replace Lord Northbrook as Under-Secretary of State for War.—In the House of Commons last night, Mr. Cardwell detailed his scheme for the reorganisation of the Army. He proposed to localise the forces by the formation of territorial districts and separate depôts, each comprising two battalions of the Line and two battalions of Militia, besides a quota of the Volunteers and Army Reserve.—He also stated that it was intended to equalize the privileges of the Guards and the Line Regiments.—The scheme is generally approved of.

Washington, 23rd: At a meeting of Congress to-day, Vice-President Colfax in a speech said that neither America nor England dare destroy the Treaty of Washington.—Earl Granville's note regarding the *Alabama* claims reached Washington yesterday.—The *New York Herald,* in an article to-day, says that the American Members of the Joint Commission admit that America has been placed in an awkward position by her claims for indirect damages, but which she cannot now well withdraw.

London, 24th: In the House of Commons to-night, Sir Charles Wingfield moved that the case of the Nawab of Tonk be referred to a Judicial Committee of the Privy Council. Mr. Grant Duff and Mr. Lowe opposed the motion. A protracted discussion then followed, and the motion was rejected by 120 against 84 votes.—Mr. Monckton has been elected member of Parliament for North Notts.—The examination of Mrs. Radcliffe is being proceeded with in the Tichborne case.—The Navy estimates for the present year amount to £9,508,149, showing a derease of £281,807 as compared with those for last year.

New York, 24th: The Washington correspondents of the *Tribune, Times,* and *World* state that the American administration will propose that the question of the admissibility of indirect claims be referred to the Geneva arbitrators. America's reply will be firm and courteous, but she will decline to change the case.

Paris, 25th: A Commission has been appointed to examine the project of the Minister of the Interior. Six of the members are in favour of, and nine are adverse to the project, but of these three will accept it with certain modifications.—The Minister of Public Works votes against the project.—The *Etoile,* a Bonapartist journal, has been suppressed.

London, 26th: Mr. John Pender has been elected member of Parliament for Wick.—The Corporation of London presented an address to Her Majesty the Queen on Saturday last at Windsor.—The Lord Mayor of London has been knighted.—H. R. H. the Prince of Wales is going to the Italian Lakes for two months.—The reply of America is very reassuring, though their claim for indirect damages is not withdrawn. The American Cabinet believes that on their giving an explanation to England all difficulties will vanish.

27th: It is announced that Her Majesty gives £1,000 and H. R. H. the Prince of Wales £500 towards the restoration of Saint Paul's Cathedral.—The Queen has sent an invitation to the Emperor Napoleon to be present at Buckingham Palace this morning for the purpose of witnessing the State Procession to Saint Paul's.—Mr. Grant Duff has declined to publish the opinion of the Commissioners relative to the failure of the Bank of Bombay.—Further rioting has occurred at Antwerp.—The Thanksgiving Service to-day in St. Paul's Cathedral was brilliant and impressive. Her Majesty the Queen, H. R. H. the Prince of Wales with two children, the Duke of Edinburgh, Princess Beatrice, and Princes Leopold and Arthur, were present.—The Peers and the Commons were separately seated under the dome, and the officers of the Army and Navy, and the Mayors, in the nave.—The greatest enthusiasm prevailed in the streets, and the houses were profusely decorated. Several triumphal arches were erected.—The procession proceeded through Pall Mall, the Strand, and Fleet Street, and returned through Holborn, Oxford Street, and Hyde Park. The weather was fine, and the crowds were unprecedentedly large. To-night there will be a general illumination.

New York, 27th: The Washington Cabinet held a meeting to-day, and it is reported that they decided not to withdraw any or part (the whole or any part ?) of the Alabama claims.

London, 28th: All the leading provincial towns celebrated the thanksgiving for the recovery of H.R.H. the Prince of Wales yesterday.—Numerous and serious accidents took place in London during the day.

29th: His Royal Highness the Prince of Wales was so overcome after the ceremonies of Tuesday that he nearly fainted, and he still suffers from over-excitement.—It is reported that Her Majesty the Queen is going to Germany.—Lord Northbrook has offered the Military Secretaryship to Colonel Ellis, who has, however, declined the appointment.—Some rioting has taken place at Killarney.—*Obituary:* General Sir Charles R. W. Law.—H. M. Troopship *Euphrates,* outward bound, passed through the Suez Canal on the 25th instant.—A youthful Irishman, named O'Connor, and apparently deranged, presented a pistol at Her Majesty the Queen when driving down Constitution Hill this afternoon. The pistol, however, was not discharged, and O'Connor was arrested. General indignation has been expressed at the act.—*Bolton's Telegram:* On Her Majesty returning from a drive in the Park, a young man who had succeeded in passing the sentries, and had been lurking beyond the Gate of Buckingham Palace, rushed up to the carriage and fired a pistol at Her Majesty; fortunately it was a flint pistol, and it only snapped. It is reported to have been loaded with ball. He was immediately secured, and on his being searched a document was found with space left for Her Majesty's signature authorizing the release of all Fenians.

Paris, 29th: Prussia has informed the French Government that she will accept payment in advance of the 410 millions still due of the fourth half-milliard at a discount of five per cent.

PASSENGERS SAILED.

Per P. & O. Str. *Peshawur, 26th:*

For Southampton.—Mr. E. O. Leggatt and 3 children; Mrs. Harris; Rev. Charles and Mrs. Vines and 3 children; Mrs. Dunsterville; Mr. O. V. Bowil; Mr. Burder and Mr. Mitford.

For Brindisi.—Marquis and Marchioness of Drogheda; Colonel and Mrs. Playfair; Mr. and Mrs. Rice; Mr. E. C. Daniel; Mr. G. Whitney; Mr. N. S. Alexander; Mr. R. H. Pawsey; Lieut.-Colonel and Mrs. Dunn and 6 children; Mr. E. J. Evans; Captain C. L. Highmoor; Mr. John Remfry and Mr. Carliff.

For Aden.—Mr. H. Rier.

Per Str. *Orlando, 24th:*

For Suez.—Major and Mrs. C. L. Pereira and Mr. G. R. Webster.

For Liverpool.—Col. and Mrs. A Irvine and 4 children; Mrs. H. M. G. Purvis and child; Mr. Koeing; Col. G. Colclough; Mr. and Mrs. R. Acklam and child; Capt. and Mrs. C. Hanbury; Rev. and Mrs. Storr; Rev. and Mrs. Hazen; Mr. F. W. McMullen and 2 children; Mr. Stainland; Mrs. Barrow and child; Mr. Rayner and 2 children; Capt. and Mrs. H. T. Harris and child; Mr. G. Lamb; Mr. T. Souter, and Mr. and Mrs. Todd and 2 children.

Per Str. *India,* March 1*st:*

For Genoa.—Col. Sir Henry and Lady Green; Mrs. Tweddell and two children; Rev. H. Schanz; Mrs. Schanz and five children; Rev. J. C. Mill, Mrs. Mill and baby; Mr. S. McDonald; Mr. Brusco; Rev. A. Tagliabue; Mr. P. Ottavio; Lt.-Col. J. Davis; and Captain F. Cochran.

For Naples.—Rev. W. J. Johnson; Mrs. Johnson and three children; Lt.-Col. R. S. Hill; Capt. A. McCrae Bruce; Capt. F. F. Bruce; Mr. and Mrs. Bloomfield; Mr. A. Butter; Messrs. Cavaliere Amabile, T. Cancelli, and G. Varalle.

For Suez.—Dr. Sutherland; Mr. T. M. Kirkwood, C.S.; Mr. Moses Wyses; Mr. Jacob Immaum; and Ant. March.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia, 23rd:*

From Southampton.—Miss Brooke; Mrs. J. Williams and infant; Col. and Mrs. Farrington and infant; Mr. F. H. Bourdillon; Mr. W. A. Lewis; Col. and Mrs. Gastrell, Miss Gastrell and child; Miss F. C. O'Halloran; Mrs. F. Taylor; Miss Dale; Mr. E. Rivington; Mr. C. Hall; Major Morris; Miss C. Clarke; Mr. D. Smith; Mr. W. Marsden; Mr. J. Broadbent; Mr. G. Newman; Miss Brett; Mr. J. R. Hood; Mr. A. McDonald; and Miss R. Bartlett.

From Brindisi.—Capt. and Mrs. Graham; Mr. and Mrs. T. W. Stevens; Mr. J. Skinner; Mr. J. D. Maxwell; Mr. Flemington; Mr. Sherer; Mr. T. W. Murray; Conti di Puppi; Mr. McPherson; Mr. A. Jyramrow; and Mr. S. Blackwell.

From Aden.—Capt. Forteath; Mr. Yangneray; Mr. and Mrs. O'Brien and 4 children; Mr. and Mrs. Comer and 2 children.

Per P. & O. Str. *Tanjore,* March 1*st:*

From Southampton.—Major R. S. Graves; Major Steward; Mrs. Ashley; Lt. Col. Sellon; Mr. J. Stewart; Miss Michall; Mr. G. E. O. Elliott; Mrs. Twist and 2 children; Mrs. Dwyer; 1 European and 3 native servants; Mr. James Martin; and Mr. B. Fitch.

From Brindisi.—Col. Agnew; Mr. Agnew; Miss Agnew; Mr. E. Elias; Mr. Rothney; Mr. Smith; Major Orchard; Mr. Gonne; Lt.-Col. Stafford; Mr. Bowden; Mrs. Combe; Capt. Beddey; Lt.-Col. J. J. H. Gordon; Capt. Jopp; Mr. Von. Raalte; Mr. and Mrs. Maltby; Mr. and Mrs. Ryale; Mr. Debnam; Mr E. Walker; Col. Maclagan; Lt.-Col. T. E. Gardon; Mr. and Mrs. Bosanquet; Mr. Hair; and Mr. Reid.

From Suez.—Mr. Brigg.

DOMESTIC OCCURRENCES.

BIRTHS.

ELLIS—At Jessore, Feb. 8th, the wife of the Rev. R. J. Ellis, of the Baptist Mission, of a daughter.

EDWARDS—Bombay, Feb. 8th, the wife of the Rev. E. Edwards, of a son.

MARRIAGES.

ROLLINS—MACKAY—Feb. 5th, at the St. Patrick's Chapel, Kurrachee, by the Rev. Father Bridges, S.J., Senior Chaplain, assisted by the Rev. Father Waldamun, S.J., Anthony Morris Rollins, Postal Department, to Margaret Mary, daughter of the late James Mackay, of H. M.'s 103rd Royal Bombay Fusiliers.

WHITE—MORGAN—Feb. 21st, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, Goodwin William White, to Kate Anne Hulbert, daughter of the late Lieut. Edward Morgan, R.H.A.

HENRY—ROSKELL—Feb. 24th, at St. Ann's Catholic Church, Bombay, by special license, George F. Henry, Esq., to Agnes Mary, daughter of Nicholas Roskell, Esq., R.N.R.

SWORNBOURNE—CAUSTON—February 27th, at Christ Church, Byculla, by the Rev. F. L. Sharpin, M.A., assisted by the Rev. W. H. Harpur, John A. Swornsbourne, Head Master of the Diocesan High School, Bombay, to Eliza Jane, daughter of the late W. S. Causton, Esq., of Woodbridge, Suffolk.

DEATHS.

JOHNSON—Feb. 5th, at Madras, Mary, the widow of Lieut. Lewis Furneaux Johnson, formerly of the 4th or Bombay Rifle Regiment.

EDWARDS—Feb. 9th, at Bushire, Harry, the third son of Mr. J. C. Edwards, Assistant Resident Persian Gulf, aged 9 years and 10 months.

CAMPBELL—Feb. 24th, at Bell-Vue, Chinchpoogly Hill, Jessie Cleeve, the beloved wife of John Campbell, aged 26 years.

ANTHONY—Feb. 28th, at Belgaum, Ellen, the wife of Mr. B. Anthony, Telegraph Master, aged 20 years.

GRANT—At No. 9, Hummum Street, Fort, Bombay, Prince Grant, Saddler and Harness Maker, aged 71 years.

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